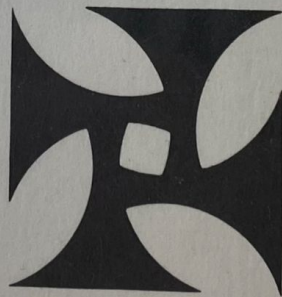


**THE PROCESS**  
**CHURCH OF THE FINAL JUDGEMENT**





## THE PROCESS - CHURCH OF THE FINAL JUDGEMENT,

in recognition of the fact that the Selective Service Board will want to know particulars about the Church in order to judge whether or not a member will qualify as either a Minister, a Regular Minister or a student of divinity, has prepared the following document in order to clarify the function and the training of all members, together with a brief history and some of the religious principles taught by the Church.

This document is prepared under various headings, which are as follows:

1. History.
2. Qualifications for progressing up the Hierarchy.
3. Training.
4. The functions performed by each rank of the Hierarchy.
5. Discipline.
6. The Missal.
7. Religious activities.
8. The Church and war.

In addition to this document, the Church will, on suitable request, submit for study and perusal the Missal of the Church which lays down, in detail, all the collected knowledge and wisdom of the Church together with all the rules and instructions by which each Chapter is run, and by which all Processeans guide their lives.



## HISTORY

The Process was founded on a non-profit basis in 1963 by Robert de Grimston. After some 5 years of intensive work, the Church was incorporated in Baton Rouge, Louisiana in 1967. Subsequently the Charity Commission of Great Britain recognised the Church as a Charity in England. This gave it tax-exempt status there, and at the same time the recognition stated its opinion of The Process - Church of the Final Judgement as being conducted for purposes of a charitable nature and for the benefit of the community.

At the time of writing, there are three Open Chapters, working with the public. In addition there are Closed Chapters, whose function is of an administrative and spiritual nature.

These Open Chapters are at the following addresses:

46, Concord Avenue, Cambridge, Mass. 02138

*602 West Deming Place.*

~~1529 North Wells Street, Chicago, Illinois 60610~~

*627 Ursuline Street, New Orleans, Louisiana.*

2, Balfour Place, London, W.I. England

*99 Gloucester Place, Toronto 5, Canada.*

In these Chapters, the numbers of ministers (internal members) and students of divinity (external members) are as follows:

In Boston, the Chapter is run by 9 Ministers; 1 Master, 1 Provisional master, 1 Priest, 5 Prophets and 1 Messenger. In addition, at the time of writing, there are 13 External Messengers, 2 Disciples and 31 Initiates.

In Chicago, the Chapter is run by 10 Ministers; 1 Master, 1 Provisional Master, 1 Priest, 4 Prophets and 3 Messengers. In addition, at the time of writing, there are 2 External Messengers and 19 Initiates.

In London, the Chapter is run by 10 Ministers; 2 Masters, 2 Priests, 5 Prophets and 1 Messenger. In addition, at the time of writing, there are 8 External Messengers and 3 Initiates.

Apart from the precise numbers mentioned, there are all The Process workers and followers, those who attend the Activities, the Sabbath Assembly and the Cavern, but who have no official status within the Church.

For instance, in London, there are 6000 members. Likewise, in both Boston and Chicago, there are many hundreds of people who regard The Process as important to them, but not in terms of becoming full-time Ministers.



In terms of the Selective Service Regulations, after a careful perusal of the Law, to see in what way the Church of the Final Judgement relates to it, we feel that all internal members fulfill a Ministers' or regular Ministers' function. Therefore the Church feels its internal members qualify as Ministers and regular Ministers, and requests the status and exemptions allowable to them.

The Church also feels that its external Messengers are full-time divinity students, under the regulations, and therefore is applying for that status to be granted to them.

However, the Church is not requesting any draft-exempt status for its Disciples, Initiates, workers and lay members. Neither the training nor the commitment required of these ranks warrant the Church regarding them as divinity students. For instance, the stage of Initiate is very much one in which the individual is becoming sure whether or not he wants to make the life of The Process his full-time concern. It is also the stage in which The Process observes the individual very closely to see whether or not he is suitable for the life of Minister within the Church.



## QUALIFICATIONS FOR PROGRESSING UP THE HIERARCHY

Any member of the general public may attend the Sabbath Assembly, whether he is working for the Church or not, and may come forward in response to the Evangelist's call and become an Acolyte.

Acolytes may be Initiated the following Sabbath on the condition that they fulfill the following requirements:

1. Completion of the First Progress (two 1½ hour trainings on the basic principles of the Church).
2. Attendance of the Telepathy Developing Circle.
3. Daily meditation.
4. Attendance of 4 Meetings with the Guardian of the Acolytes.
5. A day of fasting on the day of his Initiation.
6. A positive desire for Initiation.

An Initiate has three courses open to him from the time of his Initiation.

- A. He may move towards becoming a Disciple.
- B. He may move towards becoming a Messenger and thereafter an Inside Processean (IP).
- C. He may remain an Initiate indefinitely.

### COURSE A

An Initiate wishing to become a Disciple must fulfill the following requirements:

1. Regular attendance at the Sabbath Assembly (not invariable).
2. Completion of twelve evenings of the Outside Processeans (OP's) Progress.
3. Completion of six Telepathy Developing Circles.
4. Eight full weeks spent as an Initiate.
5. Answers to three questions concerning his relationship with the Church, satisfactory to the standards required of Disciple.

The only requirement, once a Processean has attained Disciple status is "tithing," which is payment of ten percent of income to the Church.



Disciples are not required to give up jobs, professions, schooling or any other external commitment.

They are expected to follow as far as possible in their everyday lives, the teachings of the Church which are available to them, but they are not required to comply with any particular standards of conduct or commitment beyond what seems right and proper to themselves.

If a Disciple wishes to become an IP, he must first become a Messenger, which means adhering to the standards of conduct and commitment required for Messengership for a full six week period before he can be considered for Baptism. (See course B.)

A Messenger, on the other hand, may become a Disciple at any time, either on his own decision or on advice from a Master or Priest of his Chapter.

### COURSE B

An Initiate wishing to become a Messenger must fulfill the following requirements:

1. Regular, preferably invariable, attendance at the Sabbath Assembly.
2. Completion of twelve evenings of the OP's Progress.
3. Completion of six Telepathy Developing Circles.
4. Regular attendance of the Initiates' Training period, and learning the offices of Server and Responder in the Sabbath Assembly.
5. Answers to three questions concerning his relationship with the Church, satisfactory to the standards required of a Messenger.

Also, before he can be Baptised as a Messenger, an Initiate must demonstrate AN UNEQUIVOCAL VOLUNTARY ACCEPTANCE OF AND DEDICATION TO THE STANDARDS OF CONDUCT AND COMMITMENT REQUIRED OF A MESSENGER, FOR A PERIOD OF SIX FULL WEEKS.

Self-discipline and self-control, for example, should not be new concepts to him when he becomes a Messenger. He must have learned and practised them willingly and effectively for a convincing period of time beforehand, because it is against the policy of the Church to enforce them afterwards.



The standards of conduct and commitment required of an OP Messenger are as follows:

1. He (she) wears the Black in the Chapter and whenever he (she) is engaged on Process business.
2. He (she) pays careful attention to his (her) personal appearance, cleanliness and tidiness in dress.
3. He (she) is honest and straightforward and considerate in his (her) dealings with people (i.e. no devious, malicious, callous or criminal behaviour).
4. He (she) is sober, self-controlled, and dignified in his (her) overall manner and behaviour in public.
5. He (she) has a considerable understanding of and interest in the teachings of the Church available to him (her), and a distinct desire and willingness to follow them as far as possible in his (her) everyday life.
6. He (she) adheres as far as possible to the diet and vitamin schedules prescribed by the Church.
7. He (she) consumes no narcotic drugs. (This is an actual rule and carries with it a penalty of relegation to the status of Initiate.)
8. He (she) is involved in no sexual relationship with another person.
9. He (she) is available for full time work for the Church, and is not involved with any outside job, profession or schooling, except as designated by the Church.
10. He (she) attends every Sabbath Assembly, OP's Progress, Telepathy Developing Circle and Messengers' Session and Training period, without exception (as far as possible), and other Activities with considerable regularity.

Apart from the "no drugs" rule, the above requirements are not regulations which are enforced on a disciplinary basis, but they ARE very precise standards of conduct and commitment, to which a person must be willing to adhere, to the best of his ability, through self-control and self-discipline where necessary, if he desires to become a Messenger of the Church and thereafter an Inside Processean.



Before he can become an Inside Processean, an Outside Processean must show beyond a shadow of doubt that he has and is willing to give these particular qualities. It would be pointless to move him from a status in which no self-control or self-discipline is required, to a status in which a high level of both are essential. If he then showed himself unable or unwilling to meet the requirement, he would simply have to be moved back again. Therefore his willingness and ability to meet it must be PROVED, before his status can be changed.

Messengers who have no private means of support are given an allowance from their Chapters to cover their daily living requirements. All Messengers are expected to make a weekly donation to the Church according to their means.

### COURSE C

Continued Initiate status involves no requirements whatever. It is a rank which is never lost. It applies to any Processean who has been Initiated, but is not considered suitable for Messengership and subsequently becoming an IP, and does not desire to be a Disciple and fulfill the tithing requirement. An Initiate is entitled to wear his Initiate's Cross at all times.

### DIVINITY STUDENT STATUS

Of all the ranks within the Hierarchy of the Church which have been discussed so far (Acolyte, Initiate, Disciple and Messenger), the Church regards OP Messengers as full-time Divinity Students, preparing themselves for a life in the Ministry of the Church.

### REQUIREMENTS FOR BECOMING AN INTERNAL PROCESSEAN OF MINISTERIAL STATUS:

An Outside Processean Messenger can become an Inside Processean, a Minister rather than a Student, after a period of time as an OP Messenger and the fulfilling of certain requirements. The person's level of personal responsibility and self-control and self-discipline must be very high, and proven over a period of at least one year. His attitude must be totally one of service. He must manifest a constant and realistic desire to become an Inside Processean, with a recognition of the responsibilities of that status, and that it is a life-time vocation. There are also the following requirements:

1. Completion of OP Messengers' Training.
2. Knowledge of all Process printed publications, well enough to explain each in detail.



3. Satisfactory knowledge and experience of acting as an Assistant at Activities and Trainings.
4. Completion of one month's intensive individual Training prior to becoming an Internal Processean.

The duties of an OP Messenger are varied. Senior Messengers guide all the OP's, both spiritually and physically, and until they can reach this level of leadership, maintaining always very high standards, they cannot become Internal Processeans. They must show outstanding qualities of leadership, willingness, guidance, duty and devotion. They must not only have these qualities, but also manifest them in their work and attitudes. They are tested many times on all of these qualities, and only when the Church is certain that they can maintain them, will they become Internal Processeans.

Messengers usually live communally in a separate residence. All their time is devoted to the work of the Church and their own Training. Their days are carefully regulated. They work six days a week, and their working week averages 73 hours.

After a very careful examination of the candidate, his qualifications, and his level of responsibility, he is recommended by the High Master of his Chapter for the status of Internal Processean. If this recommendation is accepted, the candidate is notified and begins his month of individual preparatory training.

A person who becomes an Internal Processean does not retain any personal money or property, either within or outside of the Church. No Internal Processean partakes in sexual relations, except within a Union blessed by the Church. Internal Processeans refrain from drinking alcohol and from taking any form of narcotic drug.

Training does not cease when a Processean achieves the status of IP. New Trainings begin, and he takes on many new functions in the Chapter. He also begins to take on the responsibility of instructing and guiding all the OP's in their duties and functions.

Further advancement up the ranks of the Hierarchy is achieved by (a) the completion of all the Trainings required for that rank, and (b) by showing all the qualities necessary for advancement. One criterion is that his level of responsibility must be adequate to the duties and scope of the new rank. Always, if there is any doubt either in the candidate himself or in his superiors, as to his fitness for the promotion, then the advancement is stayed until all the uncertainty is gone.



## TRAINING

Training is continuous within The Process; each rank has its own program of training, designed to equip the trainees with the knowledge and experience necessary to enable him to fulfill the functions of the higher rank for which he is training.

Much of the early training is designed to help the members of the particular Progress to see and understand the motivations behind their problems, both everyday and spiritual, in order that they may clear away the blocks and barriers and limitations which keep their attention on purely mundane things, and prevent them seeing and knowing the Will of GOD for them.

### INDEX OF TRAINING

#### ACOLYTES:

|                              |                             |                   |
|------------------------------|-----------------------------|-------------------|
| First Progress:              | Sunday and Tuesday evenings | 7:00 to 8:00 pm   |
| Acolytes' Meetings:          | Sunday                      | 8:00 to 8:30 pm   |
|                              | Tuesday                     | 8:20 to 8:45 pm   |
|                              | Friday                      | 10:00 to 10:30 pm |
|                              | Saturday                    | 6:45 to 7:00 pm   |
| Chant Session:               | Tuesday                     | 9:00 to 10:00 pm  |
| Telepathy Developing Circle: | Friday                      | 7:00 to 8:20 pm   |
|                              |                             | 8:40 to 10:00 pm  |
| Processcene:                 | Friday                      | Midnight          |
| Midnight Meditation:         | Friday                      | Midnight          |
|                              | Saturday                    |                   |

#### INITIATES:

|                                |           |                  |
|--------------------------------|-----------|------------------|
| Outside Processeans' Progress: | Monday    | 7:00 to 10:00 pm |
|                                | Wednesday | 7:00 to 10:00 pm |
| Initiates' Training:           | Tuesday   | 7:00 to 8:20 pm  |
|                                |           | 9:00 to 10:00 pm |
| Chant Session:                 | Tuesday   |                  |
| Telepathy Developing Circle:   | Friday    | 7:00 to 8:20 pm  |
|                                |           | 8:40 to 10:00 pm |
| Processcene:                   | Friday    |                  |



Midnight Meditation:

Field Training:

Friday  
Saturday  
6 days a week

Midnight  
Midnight

Timing varies, but is  
a minimum of 4 hours a  
day and a maximum of 8  
i.e. between 24 and 48  
hours per week.

MESSENGERS:

Outside Processeans'  
Progress:

Telepathy Developing  
Circle:

Messengers' Training:

Messengers' Sessions:

Messengers' Forum  
Session:

Deportment:

Field Training:

Monday  
Wednesday

Friday

Sunday

Saturday

Sunday

Sunday

6 days a week

7:00 to 10:00 pm  
7:00 to 10:00 pm

7:00 to 8:20 pm

2:00 to 4:00 pm

9:00 to 10:30 pm

8:30 to 10:00 pm

10:05 to 10:35 pm

24 to 48 hours a week

#### INTERNAL PROCESSEAN PREPARATION:

Five discussions, over a period of a month, covering essential material to equip the prospective Internal Processean for Chapter life. Times and days to be decided by the High Master.

#### INTERNAL MESSENGERS:

Internal Messengers  
Training:

Tuesday

7:00 to 8:00 pm

Internal Messengers also continue to attend the O.P.'s Progress after they first become Internal for a period of time decided by the High Master.

#### PROPHETS:

Prophets' Training:

Prophets' Sessions:

1 hour per week minimum, time and day  
decided in each Chapter.

1½ hours, at least once every three  
weeks, but no more than 1½ hours per  
week, time and day to be decided in  
each Chapter.



## PRIESTS:

11

### Priests' Training:

At least one hour per week, as is deemed necessary by the High Master to prepare the Priest for the responsibilities of the rank of Master.

## ALL BRETHREN OF THE CHAPTER:

### Forum Session:

1½ hours, at least once every three weeks.

### Learning:

At least 1 hour per week, time and day to be decided by the High Master.

### Bible study:

At least 1 hour per week, time and day to be decided by the High Master.

### World News:

At least 20 minutes each day.

### Evening Meeting:

At least one hour each evening.



## A BRIEF DESCRIPTION OF THE SYLLABUS OF EACH PROGRESS AND TRAINING

### THE FIRST PROGRESS:

The first evening explores the various aspects of contact between people, this being one of the basic areas of the Church's teaching. The basic purpose of teaching people how to overcome their contact blocks, is to enable them to reach a state of freedom from fear and from a sense of vulnerability around people, and thereby from any need to be defensive in relationships with people. This is in order for them to be able to live more fully by Christ's Teachings, which stress the need to "Love your neighbor."

The second evening introduces the concept of "images"; outward facades which conceal inward realities; the difference between what a person is and what he thinks he is, what he is and what he pretends to be, even to himself. This covers another aspect of the training given by the Church, which is the discovery and acceptance of the reality behind the image; the basic purpose being to reach a state where the image expresses the reality rather than hiding it. This relates to Christ's Teachings around hypocrisy, the dead trees being cut down, and only the good trees being cultivated; the dead trees being the ugly realities hidden by hypocritical "good" images, with which a man lies to himself and attempts to lie to GOD.

### THE CHANT SESSION:

This is a weekly training, attended by all the Brethren of the Chapter and the Sphere. In it are taught the hymns and chants used in worship within the Church, together with training of the voice, to bring all the Brethren to high singing quality.

### THE OUTSIDE PROCESSEANS' PROGRESS:

This Progress is designed to lift a person above the level of personal problems, personal conflict, personal demand, in order that he may comprehend and serve GOD.

In order to do this, The Process reveals, both theoretically and practically, the various traps into which a person can fall; traps which then prohibit any valid sight and knowledge of GOD and the Great Design that GOD has for each one of us; traps of unawareness, blame, guilt, self-indulgence, hypocrisy, ignorance, etc.



## FIRST HALF: PRACTICAL

In this half of the Progress, a pupil will learn:

1. Technical methods of verbal communication in order to make more effective verbal contact.
2. Various therapies designed to bring a person more into contact with himself, to bring out and to release tensions and conflicts, to bring out more ease and peace to a person's psyche.
3. Group activities which are designed to release a person from shyness and tension in a group; to enable him to speak with confidence in a group on various subjects, particularly religious ones; to enable him to control large numbers of people without feeling embarrassed and without being either apologetic or threatening.

The emphasis in the first half of the Progress is on teaching the pupils how to relate to people in order to help them in their problems and their blocks, limitations, blindnesses, etc. While learning the therapies, they learn much about themselves and thus begin to be free from such blocks. They are enabled to see others clearly, with their vision unblinkered by a sense of personal vulnerability, and can thus help them more effectively.

## SECOND HALF: DISCUSSION GROUP

The Discussion Group covers much of the basic knowledge of the Church. It opens the Initiate and Messenger to a knowledge of the workings of the mind, and also of the negative orientation of much of today's world in order to "be not conformed to the world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect Will of GOD."

The following subjects are covered:

### THE LOGICS:

#### 1. Reality and Acceptance

How each person has his own reality, different from anyone else's;  
 how each reality can be enlarged by acceptance and knowledge;  
 how each person has limited his conscious reality to limit or exclude an awareness of GOD and his function for GOD.



## 2. Limitations

How the individual limits himself: how his scope is smaller than it could be, and how to increase it; thus leading to greater contact with others, greater fulfillment of responsibility, greater ability to help others and more personal freedom.

## 3. Resistance

How an individual resists that which he does not want to do; the pain of resistance, the blindness built up in a person through the need to resist, and the way to remove resistance.

## 4. Hostility

How each individual has a personal code of right and wrong; how each act of commission or omission which goes against that code is used by the individual to feel guilt. How to recognise hostility; how to expiate for acts about which an individual feels guilt.

## 5. Testing

How an individual tests for security in all situations, and how to recognise the tests both in yourself and in other people; the need for personal security and how to give it.

## 6. Intention and counter-intention

How an individual is in mental conflict over large portions of his life; how his conscious intentions are negated by conflicting desires hidden within his psyche.

## 7. Responsibility

How it affects the individual; how the individual may grow through becoming aware of what he feels to be his responsibility and then fulfilling it.

## LETTERS TO ALL BRETHREN FROM THE TEACHER:

### 1. B.I. 7 The Universal Law

How each person is subject to the Universal Law, which in its simplest form may be expressed as, "As you give, so shall you receive." How this relates to a person's relationships; his relationship with GOD, with the Devil, with other human beings, with his work, and with the world in general; learning how the individual and the race are unaware of the Law, of the effects of this blindness.



## 2. B.I. 5 The Cycle of Ignorance

How a man is trapped by attention on the past and the future: how this leads to disillusionment and futility, ultimately to blindness to GOD. The joy of service in the present, without the guilt for failure in the past, free of fear of the future and unreal anticipation of the illusionary promises of the future.

## 3. B.I. 1 Resist not Evil

Christ's Teachings on the nature of evil, how evil may be overcome, instead of evil overcoming us. How to free ourselves and others from evil. The dangers of non-acceptance of evil, suppression of evil, blindness to evil, etc.

## 4. B.I. 16 Control is Contact

An examination of control and what it means, control of self, of work, of relationships with other people. Showing how control is intimately related to contact with self and knowledge of self. How good control brings satisfaction, how bad control brings dis-satisfaction and all negative-type emotions.

## 5. B.I. 17 The New Game

An examination of the difference between being wholly negative and wholly positive, how each person relates to the whole and to each other, the nature of love and giving, how to relate to the Law, how to eliminate evil from ourselves and from each other.

## 6. B.I. 19 The Game of the Gods

The nature of existence, the separation of existence into definable parts, the relationship of the soul and the body to each other, man's relationship with his Creator. The relationship of the Gods to each other and to man. The aspects of life governed by each God.

## 7. B.I. 20 The Lie

An examination of conflict. Our relationships to each other, in view of the fact that all men are part of the same creation. Viewing various aspects of this conflicted world in the light of this underlying Unity.

## 8. B.I. 21 The Application of Unity

The practical application of the concept of an underlying Unity. The potential of individuals being equal but not identical. Fulfillment of individuality within the group. Individual functions seen as complementary rather than conflicted. How to achieve mutual giving rather than mutual rivalry and hostility.



9. B.I. 22

The difference between demanding something for self and non-conflicted desire stemming from knowledge and awareness of self. Closing the gap between our conscious wants and compulsions.

10. B.I. 23

Knowledge of the difference between right and wrong. Validating the instincts while acting according to what feels right. The elimination of negativity.

11. B.I. 25

A study of the different and complementary functions of male and female. The need to validate both functions. A study of the destructiveness inherent in any rejection of the opposite side. The areas of brilliance as well as the areas of vulnerability on both sides.

THE TELEPATHY DEVELOPING CIRCLE:

This is a continuous training designed to bring out in people the ability to receive spiritual and mental emanations. Thus, by eliminating the personal blocks and barriers, a person is enabled to receive and interpret the unconscious thought projections from another person. By doing this, a person can assess and understand someone else through a greater knowledge of his fears, problems, emotions and attitudes, thus improving his contact with him.

THE PROCESSCENE:

This is a vehicle for the knowledge and the teachings of the Church, set into the drama and impact of a ritual. With the aid of music, chanting and reading, the attenders are given the basic religious teaching of the Church and are given the chance to express for themselves, their own feelings, thoughts and ideas within the context of the ritual.

MIDNIGHT MEDITATION:

The Midnight Meditation allows a person to relax and to experience a wider vision and a deeper understanding of many of the conflicts and problems of life.



## MESSENGERS' TRAINING:

As with the O.P.'s Progress, this Training is divided into two parts, practical and theoretical. During the practical section, the Messengers are taught the methods and techniques of evangelising, of holding discussions, of teaching what they have already learnt.

During the theoretical section they go into the following subjects:

### 1. Letters from the Teacher to all new Messengers

These letters introduce the new Messengers to two of the most basic functions of the Church. Firstly, to carry the Message of the Unity to the world of men, and secondly, to learn and to teach the value of self-discipline as a first step in being able to extend control and leadership beyond self.

### 2. The Gods and Their People

A study of the nature of the Three Great Gods and Christ. How we relate to Them; how we reflect Them in our daily life, both positively and negatively.

### 3. B.I. 8 The Adversary

A knowledge of the part that Satan has played in the world. His current function, the nature of the Adversary at present, how to become aware of and thus become invulnerable to evil. The End of the World, what it means for us all and what it shall effect and bring about.

### 4. B.I. 14 The Self

The fact of selfishness, how to identify ourselves, not with that which is transient and mortal, but with that which is immortal and invulnerable; which is GOD. "The trap" in which we live; how to release ourselves from that trap and how to help others to release themselves. The necessity of helping and giving to others; the pathway back to GOD.

### 5. B.I. 13 The Separation

How man is divided from GOD. How this came about, what it means for us; an examination of choice and choicelessness; the nature and results of demanding for ourselves; how to achieve a way of life that frees us from the pain of conflict and separation, and shows us joy in life with GOD.



6. B.I. 24

The way in which we relate to the Gods, channelling Their Will, Their Characters, Their Emotions.

7. B.I. 26 Healing

The nature of true healing, how to relieve spiritual sickness and thus heal a person completely, not simply the symptoms.

8. The Tide of the End

An examination of the forces at play in the world; the forces of GOD and the forces arrayed against GOD. The choice that GOD gives us, and the choices that are being taken away as the End approaches and Judgement comes upon the world.

9. The St. Matthew Commentaries

A commentary on the Gospel according to St. Matthew, showing the teachings of Christ as applicable to today; examining the double standards of so many of Christ's so-called followers; re-establishing the truth of the Word, placing GOD and GOD's Will before the will and desires of the individual.

MESSENGERS' SESSIONS:

Here, a Messenger begins a much more extensive study of his mind, extending the knowledge gained on the O.P.'s Progress. This is in order that each Messenger may become progressively freer of attention on self, and thus be more open to influences coming from GOD. Rejection of GOD, the fallen state, is deeper than is commonly realised. To root it out, it is necessary to know oneself thoroughly. All the conflicts, agreements, attitudes, fears and guilts which make up a human psyche.

Then, in full knowledge and awareness of self, a being may turn back to GOD and to the service of GOD without being betrayed by his own rejection and blindness.

FIELD TRAINING:

By the time an Initiate becomes a Messenger, he is ready to take what he has learned to other people, spreading the fulfillment, purpose and love which he has been given. Apart from local contacts he starts making trips to surrounding cities for the purpose of distributing the literature of the Church and of spreading its Message ever wider.



## INTERNAL PROCESSEAN PREPARATION:

This is a course of 5 meetings, held within one month, given to the prospective new Internal Processean immediately before he enters a Chapter. It is divided into 5 parts, each part containing an aspect of the further knowledge which a person will need in order to equip him for the life of an Internal Processean.

### 1. B.I. 2

A study of the ability to channel the gifts and inspiration of the Gods, by dropping the stultifying habits of Godlessness and thereby becoming open to GOD-given qualities.

### B.I. 18

Our feelings of unworthiness and unwillingness and fear set against the Greatness of Divine forgiveness. "He that endureth to the End shall be saved."

### 2. B 73 Process Functions

A study of the Heirarchy in terms of mutual giving of spiritual guidance and wisdom downwards balanced by physical caring and contribution given upwards.

### B 93 Positivity

A statement of the way to treat a person positively, together with a warning of the dangers of attempting to give to a person more than he can receive at that point, which can result in a devaluation of the gifts.

### 3. B5 Conduct in Chapters

The importance of dignity and self-control.

### B 80 Time

The importance of achieving and maintaining the ability to operate a precise schedule.

### B 82 Outside Processeans

The importance of behaving with dignity, interest and validation towards Outside Processeans.

### 4. B.I. 3 Control

A further look at control, applying it at greater depth than before.



## B 89 Discipline

The practical application of B.I. 3.

## -B 92 Desertion

The policy around desertion from the Church. The procedure when an Inside Processean feels the need to forego his life-time vocation with the Church.

## 5. B.I. 6 St. Matthew, Chapter 6.10

A commentary on Christ's Instructions to His Disciples, sending them into the world to carry His Message. How this relates to the present.

## INSIDE MESSENGERS' TRAINING:

This is also divided into two halves, practical and theoretical.

### PRACTICAL:

1. How to take the public Activities which are run by the Prophets; i.e., the Midnight Meditation, the Telepathy Developing Circle, the Processcene, as well as those which are for new Processeans, i.e., the First Progress, the Initiates' Training, and the Acolytes' Meeting.

2. The Teacher's Instructions to All Brethren and the Pontiff's Instructions to All Brethren. These Communications cover all aspects of a Processean's life, from the purely practical to the highly spiritual. They are the framework of life within the Church.

3. How to take charge of the various areas covered by a Prophet's responsibility; for instance Cavern Officer, Timing Officer, Maintenance Officer, etc.

4. The Messengers are also given extra training to increase their perception and awareness around people.

### THEORETICAL:

In this half, the Messenger covers the following subjects:

## 1. B.I. 4 Disillusionment

The nature of disillusionment and futility compared to the Glory of GOD and His Works.



## 2. B.I. 9 The Garden

A look at Eden and what it means. The nature of love and unity with GOD. How to achieve this.

## 3. B.I. 12 Our nature as part of the whole

How we reflect the feelings, emotions, attitudes of others. How to detach from such reflections and see people clearly, without distortion.

## 4. B.I. 15 The Cycle of Rejection

The nature of rejection and what to do with it.

## FIELD TRAINING

Field training at Internal Messenger status has a wider scope than for Outside Processeans. The Messenger is in charge of at least one other Outside Messenger or Initiate, teaching him the techniques of communication and evangelism to the general public.

## PROPHETS:

### PROPHETS' TRAINING

This training is geared to enabling a person to teach on a much higher level than before. Prophets are already performing a Ministerial function, teaching, evangelising, running the Chapter on a practical level. Now, in Prophets' Training, each area of a Prophet's responsibility is examined in great detail, with particular emphasis on healing through accurate knowledge and awareness of a person and his patterns of behaviour and his mental agreements.

At this stage, then, Prophets learn the content and meaning of all of the Teacher's Communications to Priests, in order that they may understand the full scope and responsibility of that rank, and prepare themselves for a function on that level.

### PROPHETS' SESSIONS

These carry on from the Messengers' Sessions, developing the depth and clarity of what is learned.



## PRIESTS:

### PRIESTS' TRAINING

A Priest is trained, from his Ordination, in the duties and functions of a Master. This entails learning all the administrative work that is necessary in running the Chapter on an overall level.

The Priest will at this stage, learn the content and meaning of all of the Teacher's Communications to Masters.

### ALL BRETHREN OF THE CHAPTER:

All of the Brethren of the Chapter have several training sessions a week together. These are as follows:

#### FORUM SESSION

Research into the collective and common agreements of the Chapter, in order to clarify and release unreal or invalid contact between the Brethren and strengthen their ability to concentrate on constructive goals.

#### LEARNING

During the Learning Period, the Brethren of the Chapter, under the direction of a Priest or Master, learn such material in the Missal that is not already covered by other Training periods. This particularly applies to new Communications. Thus the Brethren keep up-to-date on all instructions and religious writings that are contained in the Missal.

#### BIBLE STUDY

The Bible is studied for two main reasons: firstly, in order to apply it fully and comprehensively to the daily life of all the Brethren; and secondly, in order to fully understand all the prophecies contained in the Bible, and apply them to events taking place today, as Signs of the End.

#### WORLD NEWS

A study of the decline of men's spiritual values. The growth of world conflict. The political, religious, environmental and scientific structures of the world today. The state of the world in relation to Bible prophecy and Bible teaching.



## EVENING MEETING

The events of the day are discussed and interpreted in the light of the teachings of the Church. New Communications from the Teacher and from the Pontiff are read and discussed. Future projects are looked at in terms of current possibility. The problems, achievements and contribution of all External Brethren and new workers is discussed, in order that all may see how best to validate and help them in their progress. News from other Chapters is read out and discussed. The Evening Meeting is the time when all is seen in its entirety, enabling the Brethren of the Chapter to be fully at one with each other in the following day's work.



## THE FUNCTION OF EACH RANK IN THE HIERARCHY

### ACOLYTE

An Acolyte is one who has responded to the Evangelist's Call in a Sabbath Assembly, and come forward to be received into the Church. He is one who is being introduced to the Church and its beliefs. To advance further, all that is required of him is that he be open to learn. In addition to his Training (see page 9), he comes into the Chapter to do various physical tasks and jobs, such as cooking, cleaning, typing, sewing, laundry and so on.

### INITIATE

An Initiate has three courses open to him (see page 4), and the opportunity to learn more of the teachings and beliefs of the Church, primarily at the OP's Progress. (See page 9 for other Training requirements.) As the Initiate learns more about the Church, his function will widen, and he will start to take on tasks requiring more control and dedication, so that by the time that he is ready to become either a Messenger or a Disciple, he will be taking a great deal of the physical load of the running of the Chapter. And, if it is his intention to become a Messenger, he may begin to participate in the evangelising work of the Church outside the Chapter.

### DISCIPLE

A Disciple is not necessarily resident near a Chapter, and may be receiving little or no training, depending upon his own desire. He is a committed member of the Church, who feels that his function and area of contribution lies in the world, rather than in internal Chapter life. He volunteers his time and energy towards spreading the Message and Teachings of the Church, passing on the benefits which he has himself received. Another part of a Disciple's contribution to the Church is tithing, whereby he helps the Church financially as well.

### MESSENGER (DIVINITY STUDENT STATUS)

An OP Messenger has many duties and responsibilities. He is specifically working towards becoming an Internal Processean of Ministerial rank, and therefore his work and Training is organised as a preparation for that status.

The Messengers take full responsibility for their Residence, which houses only Messengers and those Initiates who are nearing completion of their Training to become Messengers. The Messengers assist the Junior Students in their studies, and ensure the proper functioning of each student's duties in regard to student life,



each taking an area of control within the student Residence. In the Chapter, the Messengers' work includes receiving members of the general public in the Cavern (coffee house), informing them of the various Activities available to them, and serving as Assistants at many of the Activities. Outside the Chapter, they do a great deal of evangelising work, both on the streets of the local city and on more extensive trips to other cities in the Sphere.

## MINISTERS OF THE CHURCH: INTERNAL PROCESSEANS

### MESSENGERS

There is a great difference between an external Messenger and an Internal one. By the time that a Messenger has reached the level of commitment necessary to become internal, he has reached a very high level of dedication and knowledge. His "alternative" outside interests have ceased, he places himself completely in the hands of the Church, giving it full responsibility for his spiritual life, taking in turn upon himself the responsibility of caring for the Church and its physical needs.

Thus his everyday physical duties include the operation of the Chapter, cooking, cleaning and maintaining it; directing Outside Processeans in these areas; and concerning himself with the collection of donations and funds for the Church.

The Internal Messenger leads Outside Processeans on Field Work, evangelising to the public. He instructs them in the proper carrying out of their duties. He advises them in matters to do with their spiritual progress. He trains them in their duties, working alongside them in order to show, by example, the necessary standards of behaviour, precision, reliability and thoroughness that are required in the work of GOD.

The Internal Messenger has further training related to preparing him for Prophethood. (see under Training)

### PROPHETS

The Prophets' major function is within the context of contact with the public. They act as a bridge between the Church and the outside world. Whereas the Messengers take the Message of the Church to the public, through their evangelising, but do not do a great deal of formal teaching and instruction within the Chapter, the Prophets, through their greater experience of the Ministerial function, run most of the public Activities, some of the Trainings and do a great deal of counselling.



In more concrete terms, they receive new people who come into the Chapter. They handle questions and queries about the Church. They give spiritual help and guidance to all Outside Processeans. They run the public Activities, such as the Telepathy Developing Circle, the Processcene and the Midnight Meditation. They run the First Progress, the Chant Session and the Initiates' Training. They hold a weekly Department class for the Messengers. They help in training the internal Messengers. They lead small parties into the field for up to a week at a time, going from city to city preaching the Message and distributing literature.

In terms of the running of the Chapter, each Prophet assumes the responsibility for one area of activity. For instance, the Cavern Officer runs the Cavern, is in charge of all the Cavern waiters, in charge of ordering the Cavern food, in charge of supervising the cooking of the food, the atmosphere of the Cavern, and generally maintaining the Cavern at a high standard.

The Maintenance Officer ensures that the building and the furnishings are maintained, repaired or replaced. He teaches Outside Processeans carpentry, plumbing, electrical work, painting, etc.

The Economy Officer makes sure that no wastage occurs and that the Chapter is being run as economically as possible.

The Timing Officer makes sure that all activities start on time and that all appointments are kept on time.

The Music Officer takes responsibility for all the musical instruments in the Chapter and for all Hymnals. He takes the Chant Session and also teaches the accompaniments to aspiring musicians, forming a band of trained people, knowledgeable in Process music.

The Contacts Officer Assistant keeps a file of all those contacted by the Church, and lists appointments and schedules.

The Assistant Treasurer handles the day-to-day accounts.

The Mail Officer is responsible for all the mail that enters and leaves the Chapter, ensuring that proper records are kept and that no mail goes astray.

In addition to all of these functions, under supervision of the Priests, Prophets give talks and lectures to schools and universities in the various towns and cities which the Chapter serves.

They write for the Process magazine, and do much of the art work required to print and publish the Church's literature.

They do much of the liason work between the Church and public authorities, working closely with such bodies as the police, and



the City Hall, as may be necessary, for example in the case of helping drug addicts or run-away teenagers.

Finally, the Prophets do most of the Evangelising at the Sabbath Assembly. This means that not only do they give inspired Revelations, channelling the Word of GOD to the attenders of the Assembly, but they also formally receive into the Church people who desire to give their lives to the Service of Christ and the Three Great Gods.

## PRIESTS

Priests have the responsibility of ensuring that the Chapter is well-run in day-to-day terms. They supervise all the activities of the Chapter, to ensure, firstly, that each activity is given its proper attention and importance within the overall timetable, and secondly, that each activity is properly run, according to laid down policy and standards.

For example, the Cavern Supervisor ensures that the Cavern Officer, the Cavern waiters and the Cavern kitchen are all up to standard at all times, that the Cavern is properly looked after, that the food is properly ordered, cooked and served, and so on. The Cavern Supervisor will also see to it that the Cavern is re-decorated when necessary, and that other alterations and improvements are done when necessary.

Other supervisory functions are the same in principle as above. It is, in essence, a day to day supervision of an area, together with the planning and putting into practise of any long term projects connected with the area, which a Prophet or Messenger, too close to the job to see it with perspective, might overlook or not plan for.

One vital area in which the Priest takes control, is in the maintenance of high standards of behaviour in the Chapter. Thus, should there be a lowering of standards among the Brethren, it is the Priest's job to set it right, be it occurring in the internal or the external Brethren. Good contact, with understanding of the pressures to which people at times succumb, enables him to sort out and eliminate any feelings or actions which are undesirable or unworthy, and help the person concerned to regain the standard of conduct which is appropriate.

Apart from the supervisory and disciplinary functions, a Priest does most of the Training in the Chapter. This amounts to several hours each day. And the formal Training, described in another section, is supplemented by counselling, which could take another hour or so each day.

Thus, a Priest is in charge of the O.P.'s Progress, the Messengers' Training, the various Session periods for the study of the mind, the Discussion Group, the internal Messengers' Training,



the Prophets' Training, the Bible Study and the study of World Affairs.

Within the ritual of the Church, the Priest takes a major part. He is the Sacrifist at the Sabbath Assembly, leading the people in their worship.

As a Priest, he is responsible for the well-being and progress of the Initiates and Messengers, carrying the title of Father or Mother of the Initiates or Father or Mother of the Messengers. He is their counsellor concerned with their spiritual welfare, helping them towards a clearer understanding and appreciation of themselves in relation to their duties as Brethren of the Church, in service to Christ and the Gods.

Another function of the Priest is to maintain good relations with the outside world. He organises and takes part in speaking engagements, gives interviews for press, radio and television according to the policy of the Church, contacts the officials of the city or nation in which the Church establishes itself and maintains a file of "contacts" to whom he may send handouts and announcements. Often, in accordance with the policy of the Church, he arranges interviews with local well-known members of the community in order to broaden the knowledge and influence of the Church in the community. He is responsible for arranging "Open Meetings" in the Chapter, to which members of the general public are invited so that they may learn about the work and aims of the Church.

## MASTERS

The Masters administer the Church. They are in constant contact with the Teacher, in order to receive and pass on, the spiritual guidance and clarifications which he gives. They keep in close touch with all Chapters, ensuring that the whole Church is consistent in its policy, and helping with the problems and difficulties that may arise in other Chapters. They take overall charge of major administrative areas in the Church, instructing the various Chapters on policy and changes in policy in their areas.

They transmit to the Brethren of the Chapters in which they reside, the new Revelations in spiritual matters given to them by the Teacher, so that the Priests, Prophets and Messengers may, in turn, apply and teach these elements of guidance, inspiration and clarification to those below them.

Thus the nature of the Heirarchy is that it is a balanced giving, of spiritual responsibility taken by those higher in the Heirarchy and physical responsibility taken by those lower in the Heirarchy. Each rank has a certain scope, and that scope is



ideally suited to the function and the degree of responsibility carried by that rank. In this way, no-one feels restricted or inhibited, and everyone feels that their contribution is valid and worthwhile. For a detailed description of the workings of the Hierarchy in these terms, see the Teacher's Communication to all Brethren, number B73.



## DISCIPLINE WITHIN THE CHURCH

The Missal contains all the instructions and formats which lay down the particular methods and requirements by which the day to day routine of the Church is run. Every aspect of the physical life and Activities of the Church is covered in this way.

Apart from the instructions and formats mentioned above, there are rules by which each Internal Processean guides his personal life. For these, see Pontiff's Communications to all Brethren, P.B. 29.

Should any member of the Church break any of these rules, but be contrite and remorseful, they will volunteer a suitable penance, in order to expiate the sin.

However, if they are consistently unruly and show no attempt at self-control, they will either become an external Messenger retaining their Sacred Name, or they will become an Initiate, which rank they never lose. If they prove that they have repented and are keen to work their way back into the Chapter, they may do so. However, they will have to show a considerable gain in self-control and dedication before they will be allowed to do so.



## THE MISSAL

The Missal covers all aspects of a Processean's life. It is divided into sections, each section being printed on a different coloured paper, and with an index.

In outline, approximately half the sections cover works of knowledge, both personal and religious, from the Teacher. These are all the Letters to All Brethren, the Logics, the Xtul Dialogues, transcripts from various tapes, Missal printing of all the Process Publications available to the general public, etc.

The second category of Communications cover all the practical aspects of Chapter life, the formats for the various Activities, formats for all the Rituals, the Hymns and Chants, and a series of manuals giving detailed instructions on areas such as finance, Cavern running, uniform, etc.

A copy of the Missal is available upon suitable request.



## THE RELIGIOUS ACTIVITIES

For Internal Processeans, their worship takes the form of a Morning and Evening Assembly, attended by all Internal Brethren. The day opens and closes with an Assembly. After waking in the morning, there is silence in the Chapter until the start of the Assembly.

Other religious services are held for specific occasions, such as marriages, baptisms, consecrations into higher ranks and so on.

The weekly Sabbath Assembly, held on Saturdays, is open to all and is attended by all Brethren, both Internal and External. This is the religious climax of the week. Here the public and all Brethren, from Acolytes to Masters, join together in prayer and praise of Christ and the Gods, drawing closer together with a united and fortified strength of purpose and desire to serve.

All Chapter Houses have a special room for private prayer and meditation to which all Brethren may go when they feel the need.

For the public, there are two Meditations per week, with chanting, prayer and meditation. On Fridays, there is an informal ritualistic form of religious revival, opening the attenders to a greater understanding of Christ and the Gods, giving them an opportunity to reawaken in themselves their high spiritual feelings and desires for service to a greater purpose.

Apart from these religious activities, there are practical trainings revolving around them, for explanation of which see the section on Training.



## THE PROCESS ON WAR

All existence is cyclical.  
of birth, life and death.

All existence follows the cycle

Long ago, the Creation was born. It has lived for a long time.  
And now, fast approaching, comes the End.

And at the End, shall all things come together into One, all  
conflicts resolved.

"The concept of GOD is the concept of Totality, the concept of  
the Essence of all existence, the Source of all power, the  
Origin of all truth and the Root of all knowledge. To describe  
or define GOD is impossible, for to do so would be to reduce Him  
to a finite, limited existence."

(From GOD IS, recorded by Robert de Grimston.)

However, it is possible to describe and define the separate  
parts of GOD, the parts of all existence.

And the greatest of these parts, the Prime Creations of GOD,  
are Christ and the Three Great Gods of the Universe: Jehovah,  
Lucifer and Satan.

The nature and functions of these Great Beings are such that  
They have been, throughout the history of the Creation, in  
conflict with one another.

Jehovah, the Creator of the world of men.

Lucifer, the Tempter of the world of men.

Satan, the Destroyer of the world of men.

Christ, the Judge of the world of men, the Bringer of Unity.

And the earth has been the battleground of the Gods, with man  
as a pawn. The agony of man has been the agony of a soul torn  
between GOD and anti-GOD.

But, at the time of the End, the time when all must come to-  
gether into One, not in the blindness of conflict, but in the  
love and harmony of a reuniting Whole, the battle between the  
Gods is over. Their conflict is resolved; it is time to  
make manifest on earth the truth of the Unity in Heaven.

In order to understand this Unity, the Unity of GOD and anti-  
GOD, the Unity of Christ and Satan, we turn to the Teachings  
of Christ.



LOVE THINE ENEMY (The Sermon on the Mount)

"Christ said: Love thine enemy.

Christ's Enemy was Satan, and Satan's Enemy was Christ.

Through Love, enmity is destroyed.

Through Love Saint and Sinner destroy the enmity between them.

Through Love Christ and Satan have destroyed Their enmity and come together for the End.

For in Love there is Life."

(From THE UNITY, recorded by Robert de Grimston)

And so may we come together with our enemies, not in hatred and war, but in love.

GOD is Totality. From Him all things spring.

"All things were made by Him; and without Him was not anything made that was made."

(The Gospel of St. John)

And thus, from Totality came Christ and Satan, two sides of a conflict, the conflict between light and dark, between good and evil, between love and hate.

And the conflict produced war; war in Heaven and upon earth. But the outcome of war is never victory, only pain and poverty and deprivation. Through Love, Christ and Satan end Their war, and peace reigns in Heaven. And on earth?

War breeds war, without cease, without rest. One war follows another, always for an apparently good reason, an apparently good cause, always against an enemy of apparently great evil and corruption, capable of destroying all that is good and pure and lovely: Or, in more mundane terms, the enemy is apparently capable of destroying earthly power, taking away an advantage, creating a new balance of power, setting up a rival force.

And both during and after the war, suffering falls upon the people. Death, despair and disease. A plague striking at the very root of human life and love.

"WAR is the central pivot of man's rejection of Me. For WAR is the ultimate presumption. WAR is the great destroyer, and only GOD has the right to destroy. WAR is the sentence of death passed upon the guilty, and only GOD may pass the sentence of death. WAR is the wielder of power over men. And only GOD may wield power over men in such a fashion.



WAR is the outcome of hate that is channelled into mass expression, and this is a denial of the authority of GOD."

(From JEHOVAH ON WAR, recorded by Robert de Grimston.)

And what is called a state of "peace" on earth is always uneasy, as the great powers stand back, study each other, wait for the new signs of increasing activity heralding a new attempt to upset the balance, in favour of themselves.

And all the time what is forgotten is the common humanity; the common goals, the common origin.

"The basis of conflict is a lie. And the lie is the image of divergent interests. Truth is awareness of reality. A lie is unawareness of reality. The truth which prevents conflict is awareness of a fundamental unity. The awareness is blocked by an apparency of divergent interests."

(From B.I. 20, recorded by Robert de Grimston.)

And the lie of divergent interests is by this time rampant, and none will believe the truth, which is the fundamental unity of all things. Is one man wholly good and another wholly evil? Is one nation wholly good and another wholly evil? Can we truly judge a whole nation and say: "It would be better for humanity if this nation ceased to exist?" Can we be as self-righteous, as authoritarian, as presumptuous?

The United States was founded with a document, written by Thomas Jefferson, which said: "We hold these truths to be self-evident. That all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

GOD gave to Moses the Commandment: "Thou shalt not kill."

Christ said: "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man take away thy coat, give him thy cloak also."

(The Sermon on the Mount.)

"In this way, by his own invulnerability, far from inviting further blows, which a retaliation in kind would almost certainly have done, he in fact prevents a downward spiral of mutual antagonism. He halts the cycle of blame and hostility before it can begin."

(From B.I. 1, recorded by Robert de Grimston.)



"Ye have heard it said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love thine enemy, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you; that you may be the children of your Father which is in Heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

(The Sermon on the Mount.)

Truly all men are brothers. And GOD in His wisdom and mercy makes it ever clearer that to kill one is to kill all, for more and more the effects of war are deadly for both foe and ally alike.

"Destructive intentions, like the power of evil, depend for their validity and effectiveness upon the response of the person against whom they are directed. If that response validates them by resistance, they thrive and multiply. If it invalidates them by acceptance, they die."

(From B.I. 1, recorded by Robert de Grimston.)

"For he who loves is beloved, he who grants life, receives life, he who gives joy is joyful, and he who sees the beauty of the world and seeks to preserve it is himself endowed with beauty and preserved. But he who destroys is in his turn destroyed, who kills is killed, who hates bears only the legacy of hatred. For men reap only that which they have sown, and then in abundance."

"So stand apart from the sowers of death, the worshippers of war. Cherish the seeds of life in the joys of living. And when the harvest comes, and those who sowed the seeds of slaughter reap their own irrevocable destruction, stand aside and accept the reward that is reserved for those who worship life. And I, Lucifer, shall be there to bestow it upon my people."

(From LUCIFER ON WAR, recorded by Robert de Grimston.)

In view of the above, Processeans believe that for them to go to war, or in any way to participate in the furtherance of war would be a sin. They have dedicated their lives to the reconciliation of opposites, to bringing out the conflicts for examination, and then through the power of love discarding them. For them to take sides in a conflict, or in any way lend their support to the conflict, would be a direct transgression of their beliefs, their teachings and their understanding of the meaning of Christ's Words.